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MILLENNIAL STAR

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CHRISTMAS GREETINGS

Will the Christ Child have a Merry Christmas?

FESTIVITIES of the Christmas season reveal a great variety of human emotions. These include a mild glow of friendliness and good feeling arising from the cheerful greetings passed freely among friends, acquaintances and even strangers. They also include the glee of children and the excitement of Christmas morning. The warmth of satisfaction at being remembered by others with a smile, or word, greeting or gift of good will in the setting of the merry occasion is a part of it.

Somewhere there may be someone who is sad because he is not remembered. To be forgotten at Christmas time makes such loneliness even more lonely.

How do you think the Christ Child feels today?

Towards some He must feel the glow of the pure affection which we so fervently associate with Him, for He expressed His love so beautifully for those who love Him and show their love by keeping His commandments and by loving their fellow men.

He too is joyful this Christmas to the degree that we show our love for Him that way.

He is as lonely and unhappy to the degree that He is forgotten and unloved by the children of men.

Not only on Christmas, but every day we can keep alive the noblest spirit of this great Christian holy day by the practical, appropriate expressions of remembering Him with affection, by keeping His commandments and by loving our fellow men.

EDITORIAL



Tithing, an expression of Worship

WHEN one pays tithing he shows his compliance with a commandment of the Lord. That compliance manifests desire and willingness to bring one's will into conformity with the desire of the Lord.

It is an expression also of desire to be identified with the Lord's plan and purpose to benefit mankind. Tithing is an investment in a partnership with the Lord in His plan and His organisation for blessing mankind.

Tithing is a good evidence of faith and interest in the work of the Lord. Payment of tithing is an application of one's treasure to the building up of the Church and Kingdom of God.

Tithing is called the "Lord's tenth," but all of it is applied to benefitting His children upon the earth. Tithing is, therefore, an excellent expression of selflessness and generosity.

When men can have a part in enterprises which the Lord's tenth sustains, and see these enterprises flourish and benefit others abundantly, they enjoy well merited satisfaction. It is always gratifying to have part in successful, beneficent achievements.

In the Church of Jesus Christ tithing is administered by the authorised servants of the Lord to the furtherance of the purposes of His Church and Kingdom. Accordingly tithing sustains schools, hospitals, missions, building and maintenance of places of worship, and temples.

Tithing is applied to the care of those in need. The aged, the infirm, the sick, the widows and the fatherless are beneficiaries of tithing. Everyone who attends church schools, church services of any kind, or is cared for in church hospitals and who engages in temple work is a direct beneficiary of tithing.

The beneficiaries of tithing are an infinitely greater number than the tithe payers and this fact to the tithe payer is a source of great satisfaction.

Paying tithing feeds the soul of the giver and adds strength and nobility to his character, because besides increasing his generosity, and his desire to identify himself with the Lord through the efficiency of His Church, it is also a manifestation of good will toward men.

One who pays his tithing has reason to be consistent and to comply with other commandments of the Lord. This compliance is a further manifestation of the desire and will of the individual to please the Lord and ultimately to make himself more fully into the likeness of the Lord.

Paying tithing is important also as an evidence of trustworthiness. Since in the Church of Jesus Christ of Latter-day Saints one pays tithing voluntarily, and never under compulsion, it is an act of free will. It is therefore right to expect that a tithe payer is a person of strong character and faithful to the cause of the Lord. He loves the Lord and he trusts the Lord and wants to do his part to see His work prosper.

One who pays his tithing then puts himself on the Lord's roll of honour and numbers himself among the faithful who love without stint or reservation the Lord and his fellow men.

It clearly follows that the Lord loves the cheerful tithe payer. Every tithe payer's testimony of the generosity and goodness of the Lord to him is direct evidence of the bounteous love of the Lord for him.

When one pays his tithing he says, in effect, to the Lord: I want to be on Your side. I want to have a part in Your business. I am willing to invest my treasure in Your Kingdom because I have faith in You and desire to see Your work prosper. I am willing to support my investment with my effort and my personal devotion. I do all this because I love You and want to be worthy of Your love.

And the Lord says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Malachi 3:10-12.)

And through His latter-day prophet, the Lord has said:

"And I say unto you, if my people observe not this law, to keep it holy, and this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." (Doctrine and Covenants 119:6.)

President A. Hamer Reiser



ELDER DELBERT L. STAPLEY

A BIOGRAPHICAL SKETCH

ELDER Stapley was born in Mesa, Arizona, on December 11th, 1896. He served in the Southern States Mission from April 13th, 1915, until July 4th, 1917. He was set apart for his mission by President George Albert Smith, then a member of the Council of the Twelve. For eight months he served as president of the Kentucky Conference.

Home from his mission, he enlisted in the Marine Corps during World War I and served eight months training recruits, being stationed at Mare Island, Calif. He later served in the National Guard for nine years, resigning in January, 1934, with the rank of major.

A lover and leader of youth, he devoted 17 years of Church service as superintendent of the Maricopa Stake Young Men's Mutual Improvement Association. Part of this time he was also member of the stake high council.

He was President of Phoenix Stake from December 5th, 1947, to the time of his call into the Council of the Twelve.

In addition to serving as president of Phoenix Stake, Elder Stapley has also been chairman of the Arizona Welfare Region for the past seven years.

Somehow Elder Stapley has found time to serve youth in an extra capacity, that of a Boy Scout leader. He began this interest in 1919, and because of his outstanding contributions, he now wears the Silver Beaver. He is the only living active scouter who helped organize the Roosevelt Council in Phoenix over which he served as president for two years in 1930-31. As a Y.M.M.I.A. leader in 1919 he began his scouting activities through the Y.M.M.I.A. general board council then in Salt Lake City. With others he helped organize the Apache Council in Mesa in 1920 which was assimilated by the Roosevelt Council a year or so later when it was organized in Phoenix to include Boy Scout activities in that area.

Elder Stapley has been a national representative of the Boy Scouts of America National Council for the past three years, and is still a member of the Roosevelt Council executive committee.

Elder Stapley was elected to two, two-year terms on the Mesa city council, serving from 1921 through 1924.

As an added contribution to his fellow citizens, Elder Stapley serves as a member of the executive committee of the Central Arizona Project Association which has to do with securing Colorado River water for his state.

On several occasions he has been called to Washington, D.C., as an expert on Arizona agricultural problems. He is also a member of the board of directors of the Valley National Co. of Phoenix, a general commercial insurance firm.

Elder Stapley has been active in Rotary and the Chamber of Commerce, and is a past president of the Phoenix Lion's Club.

He was ordained an apostle on October 5th, 1950, by President George Albert Smith.

LINE OF AUTHORITY

DELBERT L. STAPLEY was ordained an Apostle October 5th, 1950, by George Albert Smith.

GEORGE ALBERT SMITH was ordained an Apostle October 8th, 1903, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, by Brigham Young

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams), to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

THE WISE COURSE

By Delbert L. Stapley of the Council of the Twelve

MY brothers and sisters, I should like to pay tribute to our late beloved departed associate, Elder John A. Widtsoe, a man who has contributed much to this Church and its people. He left many books, manuscripts, and leaflets that we can all use and profit by. I, too, want to welcome Elder Adam S. Bennion into Quorum of the Twelve and assure him that he has my love, my prayers, my blessings, my help. I know he will contribute a great deal to the work. He is filling the shoes of a very important individual, but I know he will rise to the great responsibilities of this call.

I am going to stay close to my notes in order to share the remaining time with Elder Romney. I would like for you to keep in mind, my brothers and sisters, as I speak to you, the talks of President David O. McKay on the home, of Bishop Thorpe B. Isaacson on security in the gospel of Jesus Christ, and the talk of President Bruce R. McConkie on the Holy Ghost, His powers and functions.

Toward the close of His ministry,

Christ taught His disciples that He must suffer many things and be crucified and would rise again the third day. Peter rebuked the Saviour saying, "Be it far from thee, Lord: this shall not be unto thee." Jesus turned to Peter and said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:22-23.) If the Lord walked among us today, would we be an offence unto Him and subject to chastisement for savouring the things of men more than the things of God?

Our modern scientific material world with its great achievements, conveniences, comforts, and tempting prosperity has diverted many a good man from his avowed plan to serve God faithfully. Opportunities for riches, and the power that goes with them, often impels men to pursue increased possessions, money, and the honours of men more than the love and favour of God. The faith of many such men often is destroyed and their spiritual opportunities and blessings sacrificed. They

—continued on page 281

Stories of Latter-day Saint Hymns

WE THANK THEE, O GOD, FOR A
PROPHET

Edited by Sister Elaine Reiser

Words by William Fowler
and Music by
Caroline Elizabeth Sarah Norton

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

When dark clouds of trouble hurry o'er
us

And threaten our peace to destroy,
There is hope smiling brightly before
us,

And we know that deliv'rance is nigh;
We doubt not the Lord, not His good-
ness;

We've proved Him in days that are
past;

The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of His goodness and mercy,
We'll praise Him by day and by night,
Rejoice in His glorious Gospel,
And bask in its life-giving light;
Thus on to eternal perfection
The honest and faithful will go,
They they who reject this glad message
Shall never such happiness know.

The above song is one of the best loved of all our hymns and it is sung, as well as "The Spirit of God Like a Fire is Burning", more than any other in the church. Its message speaks for every true Latter-day Saint throughout the world.

Probably the reason for its great popularity is the fact that this hymn is written so simply, so clearly, and in only three verses preaches a sermon. It expresses deep gratitude to our Father in Heaven for revealing anew the everlasting Gospel, and setting up

prophets to guide us in these latter days.

The whole song tells the world of the joy of service which every Latter-day Saint knows, and it also expresses praise and the satisfactions of obedience.

The last four lines of the hymn gives a warning that while the honest and faithful shall reach the promised goal, they who reject the glad message will fall short of such happiness.

"We thank Thee, O God, for a Prophet" is exclusively a Latter-day Saint hymn; a Mormon heart-throb; a song of the Restoration.

William Fowler, who wrote the words of the impressive hymn, was born May 9th, 1830, just thirty-three days after the Church of Jesus Christ of Latter-day Saints was organized. His father, who was born in Sheffield, went to Ireland at the age of 21 and there met and married Bridget Niel. The Army sent John Fowler and his wife Bridget to Australia to serve and it was in that country that William was born. When William was only three and one half years old the family moved to the East Indies and after five years of further service John Fowler was honourably discharged and returned to Sheffield. William was nine years old when the family returned to Great Britain but before he was fifteen both of his parents had passed away, leaving him an orphan.

At eighteen William began to think seriously about religion but he was not satisfied with the services he was attending. It was about that time that he heard the Gospel. After attending meetings and thoroughly investigating the teachings of the church, William Fowler was baptised on July 29th, 1849. He was discharged from his work in a factory because he joined the Church. William married Ellen Bradshaw, and they were the parents of three children.

After many years service in Great Britain, Brother Fowler and his family sailed for America on the ship "Amazon." They settled in Manti and Brother Fowler taught school. His mortal existence came to an end on August 27th, 1865. A monument erected in his honour is in the Manti Cemetery.

Caroline Elizabeth Sarah Sheridan, the writer of the music to "We Thank Thee, O God, for a Prophet" was born in Great Britain in 1808. She was the grand-daughter of Richard B. Sheridan, actor, playwright, Member of Parliament, and owner and manager of the historic Drury Lane Theatre in London.

Mrs. Norton gained a prominent place among the women writers of England.

Little is known in connection with her writing the music to the favourite Latter-day Saint hymn. We have no complete record of the time of its writing except that she dedicated a song (she wrote both words and music) to a fallen soldier who was killed in the Crimean War. The music is known today as that of the above named hymn and the words have been treasured under the title of "The Officer's Funeral March" in several publications.

Could Mrs. Norton enter a Latter-day Saint chapel today she would be astonished to learn that the music which she dedicated to a fallen soldier of war is now frequently sung to a new song of praise in honour of a modern prophet of peace.

The Christ Story on Two Hemispheres



"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Matthew 1:23.

"And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow I come into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets."

The words of the Lord to Nephi, the son of Nephi, announcing the birth of the Saviour in Jerusalem to the people on the western hemisphere. Book of Mormon, III Nephi 1:12-13.



“And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angels said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

The announcement of Christ’s birth in Palestine to the shepherds, as recorded in St. Luke’s synoptic gospel, Luke 2:9-11.

“And it came to pass, as they . . . cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another . . .

And it came to pass that he stretched forth his hand and spake unto the people saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world . . .

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.”

Jesus Christ manifests himself to the people on the western hemisphere, c 34 A.D. The account is recorded in III Nephi 11:8-12.

THE GOSPEL

To the inhabitants of the Western Hemisphere

(Book of Mormon)

"Now this is the commandment: Repent, all ye ends of the earth; and come unto me and be baptised in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day."

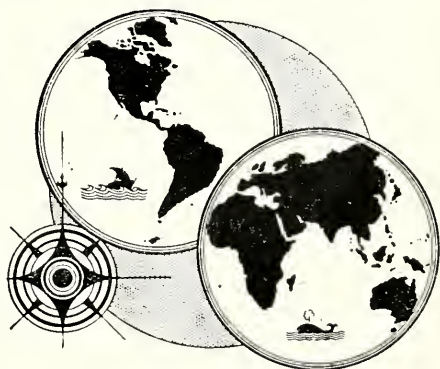
THE WORDS OF JESUS CHRIST TO THE PEOPLE OF NEPHI GATHERED IN THE LAND BOUNTIFUL ON THE WESTERN HEMISPHERE, BOOK OF MORMON, III NEPHI 27:20-22.

To the inhabitants of the Eastern Hemisphere

(Bible)

"He became the author of eternal salvation unto all that obey him."

WORDS OF PAUL, THE APOSTLE OF JESUS CHRIST. HEBREWS 5:9.



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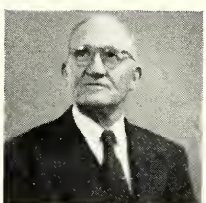


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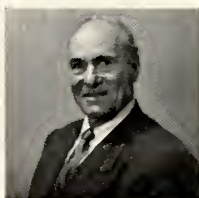
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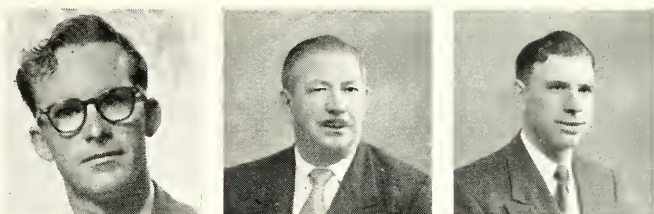
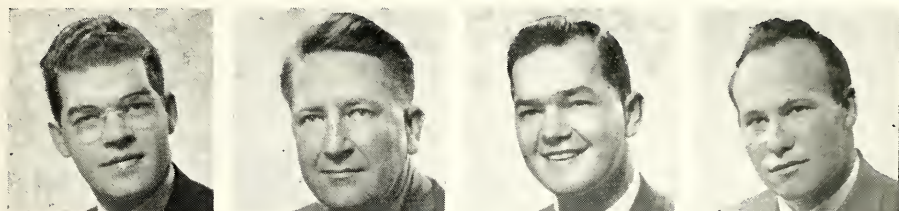
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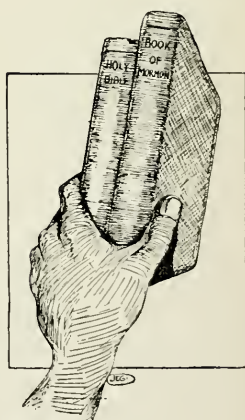


MISSION



The missionaries are labouring in the districts shown. The message of the restored Gospel is being heard in the length and breadth of Great Britain.

These two volumes of Scripture, written by prophets of Jesus Christ on two sides of the world at approximately the same time, contain the Gospel of Jesus Christ. These two volumes further witness of the universality of Jesus Christ's dealings with people in all the world. Everyone may come to a true knowledge of the Gospel of Christ by studying prayerfully these two Scriptures.



become cold and indifferent to religion and pierce themselves and families through with many sorrows.

“. . . it is the will of God that man should repent and serve Him in health, and in strength and power of his mind, in order to secure his blessing, and not wait until he is called to die.” (*Teachings of the Prophet Joseph Smith*, p. 197.)

We have the responsibility as parents of providing for our own, and in our best endeavours to do so there are normally accumulations of material possessions. There is nothing against a person earning and enjoying material possessions provided he is not spiritually hurt in the process and fulfils completely his heavenly covenants and sacred obligations to his God. “For a man’s life,” says the Saviour, “does not consist in the abundance of the things which he possesses.”

The Lord has given us the good things of the earth that we might better serve Him. Somehow people get mixed up in values and fail to recognise the important purposes of earth life that a kind and loving Heavenly Father has so graciously provided for them.

Our most important possession is the gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind. Obedience to its principles, doctrines, and ordinances is our only hope for protection and peace in a disturbed world. The Lord has counselled us “to seek first the kingdom of heaven and its righteousness, and all else will be added.” The Nephites, following Christ’s ministry among them, for two hundred years realised the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builded large cities. In Fourth Nephi we read,

“And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

“And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.” (4 Nephi 15-16.)

God did bless them in all their doings, but later, however, wealth, pride, and the desire for influence and power led to their complete destruction as a people and a nation. Moral decay has ever been the downfall of peoples and nations.

Faith in God and in His Son Jesus Christ must find lodgment and full and continued expression in every heart or man will be destroyed by his own ignorance and materialism. Today, man’s world with the Christ and His teachings is on the brink of disaster. As I think about it, I wonder what condition the world would be in if it did not have a Christ and did not have His teachings with the great plan of salvation as we know and understand it. No doubt the people of the world would have been destroyed long ago.

The Church of Jesus Christ of Latter-day Saints has gained influence and prestige among men. It’s opportunities to do good are unlimited. If the Church is to be as a light upon a hill and a beacon to all people, I am firmly convinced that our most important duty is to be true, faithful, and devoted disciples of Christ, and not as people of the world, for the Lord has called us out of the world, a people peculiar unto him. In I John we read,

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

“And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” (I John

2:15-17.)

This does not mean the Lord will deny to His people the good things that modern science and invention have provided for the better enjoyment of life, but we are counselled to forego worldly pursuits and pleasures in favour of heavenly and spiritual things.

The prophet Joseph Smith has said, "As a Church and a people it behoves us to be wise and to seek to know the will of God and then be willing to do it, for blessed is he that heareth the word of the Lord and keepeth it." To accomplish the purposes of the Lord's latter-day kingdom, His people must show vision and understanding by right choices and judgments in personal affairs as they are influenced by the Holy Ghost, the heavenly gift and power given to guide His faithful Saints. This sets an example and pattern of business conduct that all men can follow with profit and confidence. Under present doubtful economic conditions we, as Latter-day Saints, should not over-extend our resources by taking unwise and hazardous chances. To do so would make us vulnerable to reverses and losses, thus seriously and adversely affecting our lives and the Lord's work. To keep ourselves financially strong and secure in what ever we possess is most important to each of us. I believe it wise to have available unused borrowing capacity even under less than normal conditions and also satisfactory bank accounts or savings (which could be cheap dollars) to tide us through difficult situations or conditions. Any reverses without available funds or borrowing privileges could jeopardise entire holdings. This is not a time to have our credit stretched to the limit and no cash reserves on hand.

In this great land of ours we have enjoyed twelve prosperous years. No previous time begins to compare with it either for volume or duration. It would new seem prudent, wise, and timely to stabilise our financial positions, making safe our holdings and possessions to assure security, proper living standards, cultural and economic advantages for ourselves and families,

and also make possible our most sacred duty in building up the Lord's kingdom in the earth.

The Lord has counselled His people to pray over their flocks and herds, which applies to every man's interests. If we faithfully live the gospel and honour the Holy Priesthood of God, we have a right and claim upon Him for His blessings and the inspiration to guide us in making proper decisions for the conduct of our businesses in this period of economic uncertainty. There are serious rough spots ahead, flashing warning lights of caution that Latter-day Saints cannot ignore. This past week the stock market ran for shelter on indication of possible peace in Korea. Business and markets are sensitive to any change in world conditions. We must recognise the signs of the times as indicated by prophecy and have vision and wise understanding of national and world trends to safeguard our interests and thus strengthen the cause of Zion, even as Joseph of old so wisely planned and prepared against the days of famine and adversity, and thus became a great benefactor to the Egyptians and his father's family. We need all the help that faith, prayer, and inspiration can give.

The Latter-day Saints by getting out of debt and thus securing their holdings could set a good example for all people. We were advised recently from this pulpit by President Sephen L. Richards to get out of debt, and that counsel now under present economic conditions, and particularly in the light of the past week's happenings, is most timely and wise. With such admonition there should be no cause for us to err in our judgments as to the course we should follow.

We are acquainted with recent government economy moves which, I hope, we all approve and commend our national leaders for, but it does indicate a cautious trend in our national life and is bound to spread to other fields. We have also witnessed an adjustment in farm commodity and livestock prices. In spite of heavy government military orders, consumer merchandise is be-

coming more plentiful and shortages progressively fewer in number. Prices in some lines are softening, and the cost of living index is lowering. The long sustained inflationary boom period made possible by war scare, high taxes, a staggering government debt, also increasing serious world problems with peace in the balance, are danger signals that call for caution and wise decisions. The economic adjustments now taking place should over the long pull be helpful to our national economy, but some segments of our economic life cannot help being hurt by lower prices caused by such adjustments. Some of our people have already experienced serious and costly losses.

It is generally conceded that 1953 will be a good business year, the first half favourable, the last half perhaps doubtful, and 1954 rather clouded. The Latter-day Saints should take advantage of whatever remaining good times that are ahead to get out of debt, make secure present holding, and not take chances with odds against them for a high rate of prosperity continuing. No one can ever be criticised for consolidating his position and holdings to assure security and opportunities for himself and family. We must remember that we pay obligations and meet our commitments out of what is left after taxes. Taxation is a heavy taskmaster and a hard teacher. I wonder whether heavier tax burdens leaving us less to show for our labours and thrifty habits are necessary before we realise what the true values of life are.

The prophet Joseph Smith has issued this warning,

"I will prophesy that the signs of the

coming of the Son of Man are already commenced. One pestilence will desolate after another. . . . Some may have cried peace, but the Saints in the world will have little peace from henceforth. . . . Wars are at hand. . . . We ought to have the building up of Zion as our greatest object." (*Teachings of the Prophet Joseph Smith*, 160.)

I call your attention to the statement by President Joseph Fielding Smith in last Saturday's conference session when he said peace would not come to the earth until the Saviour brings it at His second coming.

Now in this talk, my brothers and sisters, I am not intending to cause panic or fear in the hearts of the Latter-day Saint people. Again, 1953 is conceded a fair year, however, an orderly and planned programme of debt liquidation with protection of interests, eliminating all risk hazards should be very helpful and not harmful to the national economy, and as I interpret present conditions, it appears to me the wise course to follow. I know it will bring peace and comfort of mind and a glorious sense of security and well-being for those we love and who depend upon us with full trust and confidence for life's necessities and opportunities.

My soul is full with the spirit of this latter-day work. It is most important. It must not fail. God has called us to keep free of entanglements and financial involvements to serve Him freely and effectively and to promote His glorious kingdom on earth. May we ever keep in mind these suggestions and be faithful and true in our Church obligations, I pray in the name of Jesus Christ. Amen.

BRITISH MISSION STATISTICS

RELEASES

October 5th

Elder John Glen McKellar

Elder James LeRoy Kimball, Jnr.

October 15th

Elder Bobbie Lerwell Christensen

Districts of Service

Manchester, London*

Leeds, London

Scotland, Leeds

* Served as District President.

ARRIVALS

	From	Assigned to
October 27th		
Elder Virgile L. Baldwin	Holbrook, Arizona	Welsh District
Elder Ned Edward Hoopes	Paso Robles, California	Manchester
Elder Joe Kent Kerby	Provo, Utah	Leeds
Elder Murray S. McInnis	Eager, Arizona	Hull
Elder Gary Clarence Nelson	Sandy, Utah	Bristol
Elder Ronald Farrell Nielson	Hinckley, Utah	London
Sister Loyce May Partridge	North Hollywood, California	Scotland
Elder Sheldon Clark Snow	St. George, Utah	Ireland
Elder Delbert Rey Standage	Mesa, Arizona	Manchester
Sister Jean Whitton	Salt Lake City, Utah	London Office
November 2nd		
Elder Gayle Edward Baddley	Willard, Utah	Nottingham
Elder Maurice Leon Benson	Los Angeles, California	London
Elder Rodney Howard Brady	Sandy, Utah	Hull
Elder James Howard Jackson	Cedar City, Utah	Sheffield

TRANSFERS

Name	From	To	Date
Elder Frank E. Young	Sheffield	Norwich	October 26th
Sister Agnes Thom	Hull	Leeds	November 1st
Elder Jacob G. Riches	Leeds	London	October 31st
Elder Heber D. Clark	London	Wales	October 20th
Sister Jean Wallace	Scotland	Leeds	November 3rd
Elder Lyle Holland	Liverpool	London Office	October 26th
Sister Lola Holland	Liverpool	London Office	October 26th
Elder Jack L. Chipman	Bristol	Sheffield	October 30th

APPOINTMENTS

Elder Charles H. Barndt was appointed President of the London District, October 6th, 1953.

Elder Frank Ernest Young was appointed President of the Norwich District, October 29th, 1953.

Elder Charles Merlin McCulloch was appointed President of the Sheffield District, November 1st, 1953.

BAPTISMS

BRISTOL DISTRICT

October 11th

Elizabeth J. Pengelly of Plymouth
Ethel G. R. Pengelly of Plymouth
Elizabeth Austin-Crowe of Plymouth
Violet J. E. Reeson of Plymouth
Geoffrey C. Reeson of Plymouth

HULL DISTRICT

September 26th

James A. Coom of Grimsby

IRISH DISTRICT

September 27th

Thomas J. Reilly of Belfast

October 11th

Gilbert J. R. McCabe of Dublin

October 17th

John Beattie of Belfast

Annie Glover of Belfast

LEEDS DISTRICT

September 26th

Dorothy Eade of Bradford
Carol A. Parker of Leeds
Jessie Parker of Leeds

LIVERPOOL DISTRICT

October 4th

Marion H. Riley of Burnley
Kathleen Wilson of Burnley
Hilary Halliwell of Accrington

October 18th

Janice Hughes of Preston

Joan McCall of Preston

Thomas McCall of Preston

LONDON DISTRICT

October 13th

Patricia J. Bayliss of South London

HOME STUDY COURSE

The doom of man-made governments

DECEMBER, 1953

References:

Israel rejected the Lord. 1 Samuel 8:4-7.

When the wicked rule. D. & C. 98:9-10.

Kingdom of God to be supreme. D. & C. 103:7.

Christ to reign. 10th Article of Faith D. & C. 84:118-119.

Discussion:

The following is taken from an article written by the Prophet Joseph Smith when he was editor of the "Times and Seasons," a publication issued by the Church in Nauvoo, Illinois. This editorial appeared in the issue for July 15th, 1842. It would seem that this editorial was prepared expressly for our present day. If it was timely in 1842 as a warning and for instruction it is much more so today. When will men learn that it is the right of Jesus Christ, the Prince of Peace, to reign and hold dominion upon this earth? The hour is near when all earthly, or man-made government, will pass away. Satan's dominion is about over and it will not be long before the reign of peace will be ushered in and the earth be cleansed from all its wickedness. Even the casual observer should be able to see that the world is travelling at a rapid pace towards the end of the present order of things. Uninspired men has shown from the beginning his unworthiness and unfitness to hold dominion over his fellow men. He whose right it is to rule shall come in the clouds of glory to take His place and set in order all things upon the earth so that justice, truth and righteousness shall be universal upon the earth.

The Government of God

By the Prophet Joseph Smith

The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each was raised to dignity amidst the clash of arms and the din of war; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to beat their swords into ploughshares, and their spears into pruning hooks, make the nations of the earth dwell in peace, and to bring about the millennial glory when the earth shall yield its increase, resume its paradisaean glory, and become as the garden of the Lord.

The great and wise of ancient days have failed in all their attempts to

promote eternal power, peace and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, of time-worn monuments have left us but feeble traces of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratical, and republican governments of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from centre to circumference, with party strife, political intrigues, and sectional interest; our counsellors are panic stricken, our legislators are astonished, and our senators are confounded, our merchants are paralysed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our states overwhelmed in debt, yet we are, and have been in peace.

What is the matter? The world itself presents one great theatre of misery, woe and distress of nations with perplexity. All, all speak with a voice

of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as a head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and nations will learn war no more. It is for want of this great governing principle, that all this confusion has existed; for "it is not in man that walketh, to direct his steps."

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple of Jerusalem, together with its ornaments and beauty, were given of God.

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was: "The Lord is our Lawgiver; the Lord is our Judge;

the Lord is our King, and He shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when "the Lord shall be King over the whole earth," and "Jerusalem His throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution" of all things spoken of by all the holy prophets since the world was—"The dispensation of the fullness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousands years; the Lord will try the seventh thousand Himself; "He whose right it is, will possess the kingdom, and reign until He has put all things under His feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity."

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. It is for us to be righteous, that we may

be wise and understand; for none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever.

As a church and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord and keepeth it," say the Scriptures. "Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man." Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standard; that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

Questions:

1. Under what conditions have nations prospered?
2. Why have nations crumbled?
3. Why are all man-made governments imperfect?
4. Why haven't we a perfect government in our own land?
5. Why is God's government free of imperfections?
6. What will happen to man-made governments when the Saviour comes?
7. Who will be privileged to live under His government?
8. How is our Church organisation preparing us for that great event?

Adults:

DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S. CHURCH Lesson XXIII—Breaking the Chains

Read as much as you can on "The Reformation" from other sources—to see how the reformers brought back in part religious liberty—how man began to think for himself.

Note Question 3 of the lesson manual.
Lesson XXIV—The Reformation Prepares for Political Freedom

Continue your research on "The Reformers" as suggested for last lesson. What are the great values of "The Reformation" and what are its limitations? Read D. & C. 134 and D. & C. 101:77-80. The Church recognizes the value and efficacy of all forms of political government, so long as that government preserves religious liberty.

Lesson XXV—Re-opening of Promised Land

Discuss—Columbus inspired and led by the power of God to shores of America—also Pilgrim Fathers. Time had come for the American Indian to be found. Read 1 Nephi 13.

Lesson XXVI—Foundation of Liberty Laid

"If we live our religion, honour God and His Priesthood then we shall honour every wholesome government and law there is upon the earth and become aliens to all unrighteous, unjust and unlawful administrators." (Brigham Young). Discuss this. Are L.D. Saints political people? What L.D. Saint mothers do to promote the cause of good government? Peace and safety in society? Economic well-being?

Lesson XXVII—Man-made Governments Preparatory

Why have government at all? In what sense are man-made governments preparatory? If God is the ultimate source of all good to what extent are good governments influenced by and answerable to God?

Juniors:

LEADERS OF THE SCRIPTURES

Lesson 23—Sherem, who Repented too Late

There is a right and wrong way for peoples and nations as well as individuals. Keep the Commandments for happiness. Sherem, a Nephite apostate, tried to lead away the hearts of the Nephite people with flattery and deception. Does pride and wealth make us forget the Lord? Discuss Question 5 of the Lesson. Do not forget "Things to Do" Section in the manual.

Lesson 24—Enos, the Boy who Followed His Father's Footsteps

Read Book of Enos. Enos found God by prayer—he was genuinely worthy and persistent. Enos, the unshakeable, prayed for his enemies. Compare Enos and Joseph Smith, the prophet. Compare Lamanites and Nephites. What a lesson we may gain from testimony and work of Enos!

Lesson 25—Righteous King Benjamin

Read Mosiah chapters 1-6. Less sorrow and suffering in the world if Benjamin's example were followed. Famous for his wonderful sermon. Note King Benjamin's advice to his sons—"search the scriptures diligently, that ye may profit thereby." Was his nation successful? Did his people change? Note Questions 2 and 4.

Lesson 26—Abinadi, the Fearless

Mosiah 11-17. Here we have light versus darkness. Abinadi preached the true meaning of the law of Moses and of the mission of Christ. Why was his (Abinadi's) mission a particularly difficult one. Why does the Lord permit His prophets to be put to death? Discuss Questions 2 and 8.

Lesson 27—Alma, the Courageous Missionary

Note how Alma was influenced by Abinadi's preaching and sacrifice. A great work of righteousness followed Alma's conversion. Note Alma's courage and strength of character in forsaking his former associates, who represented the easy way, and following the unpopular line.

BRANCH TEACHING LESSON

DECEMBER, 1953

Article 9: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

MODERN REVELATIONS

The every day religion of the Latter-day Saints rests firmly upon the foundation of revelation and the leadership of prophets. It stand or falls upon the actuality of that claim. The Church of Jesus Christ of Latter-day Saints offers no compromise for those who scoff at visions, revelations or the possibility of personal messengers sent from the presence of God. It states pointedly that in the process of gospel restoration, God, the Eternal Father and Jesus Christ, His son; John, the Baptist; Peter; James and John; Elijah, Moses and others appeared personally upon the earth to deliver authority, keys and instructions. No other Church on earth makes such claim. No other Church offers such an astounding array of Heavenly authority to back its claim to divine origin.

We believe that all men may be inspired through the light of the Holy Ghost, but only those who are divinely authorised can receive revelations for the people. The inspired utterances of men who speak by the power of the Holy Ghost are scripture unto the people. (D. & C. 68:4.) All down through the dispensations, from Adam to John the Revelator, the Lord has directed the affairs of His people by personal communications through His servants. Revelations adapted to existing conditions are characteristic of the Church dealings. Revelation is essential in the Church. "Where there is no vision, the people perish." (Proverbs 29:18.) The voice of God has been heard in latter days calling His people to a place of safety and direct revelation abides as a blessing of the Church in these latter days. Quoting President Joseph F. Smith: "It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance to strengthen their faith, and to encourage them in works of righteousness, in being faithful, and observing and keeping the commandments which God has given to them; it is the privilege of every man and woman to receive revelation to this end but no further." (*Gospel Doctrine*, p. 41.) Through all the dispensations, the Lord has revealed His will to His people. He does so now and will continue to do so in the future. Revelation is the mark of the true Church. Without this divine direction, the Church could not accomplish its great purposes in the world.

Modern revelation is one of the distinctive and fundamental principles of the Gospel of Jesus Christ. The Church of Jesus Christ of Latter-day Saints rests firmly upon the foundation of revelations from God.



With Best Wishes

FOR A MERRY CHRISTMAS

AND A HAPPY NEW YEAR

